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dance the ideas of the liberation of the maiden and of the stone labyrinth are united, although the name Troy is wanting. The same disconnectedness is found in the Hindu and Persian versions. Only in the North is the key of this broken web of fiction to be found. For, fragmentary as the Northern traditions are, their connexion is plain, and their explanation evident. All point, indubitably, to a single basic spring-myth, which we now all know, and which has meaning only as applied to Northern conditions.*

THOMAS J. McCORMACK.

THE ETHICS OF HEGEL. Translated Selections from His "Rechtsphilosophie."

With an Introduction by J. Macbride Sterrett, D. D. Boston: Ginn & Co. 1893. Pp., 216. Price, \$1.00.

The Ethical Series of the Messrs. Ginn & Company of Boston, (Prof. E. Hershey Sneath, editor,) is projected as an improved means of undergraduate instruction and study in ethics, the idea of which is to substitute for lectures and books about ethical systems, those systems themselves, or, at least, representative parts of them, in the original words of the authors. The first volume of this series, "The Ethics of Hume," (reviewed in *The Open Court* of April last, No. 295,) was edited by Dr. J. H. Hyslop. The present, the second, volume, on Hegel, is edited by Dr. J. M. Sterrett, well known in this department of philosophical literature as the author of "Studies in Hegel's Philosophy of Religion." The great Hegelian erudition, displayed in that work, must have stood Dr. Sterrett in good stead in the preparation of the present volume, for the latter task, necessitating, as it did, the translation into English of a number of pages of one of the most profound and technical of the German philosophers, was undoubtedly a very difficult one. Consequently, there is much necessary "introduction" and "exposition" in the book. There is a bibliography of the ethical works of Hegel and of treatises in the spirit of Hegel; a biographical sketch and exposition of his philosophy; a few pages on Hegel's German terminology; and an abstract of Hegel's Introduction. The selections translated are chiefly from the *Rechtsphilosophie*, although there are some supplementary extracts from the *Phänomenologie des Geistes*, the *Philosophie des Geistes*, and the *Philosophy of History*. It only remains to be added that Dr. Sterrett's translation of the passages selected is very literal; in fact, as he himself expresses it, "too literal for intelligibility, unless accompanied with careful study." The idea of this series is very good.

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ENTARTUNG. Vol. II. By Max Nordau. Berlin: C. Duncker.

The first volume of this interesting work was discussed in our *Monist* correspondence for July, 1893. Simultaneously with the appearance of the second edi-

*Just recently Dr. Krause has published, in the form of a supplement to this work, a pamphlet of forty-eight pages, entitled *Die nordische Herkunft der Trojasage, bezeugt durch den Krug von Tragliatella*. (Same publisher.) This pamphlet possesses the advantage of being a short résumé of the larger work and may be profitably read by readers who have not the requisite time to spare for a perusal of the *Trojaburgen* itself.

tion of the first volume and with various translations of it into foreign languages the second volume appears. By far the largest part of this volume is concerned with the pathology of egotism, or *Ichsucht*, the nature of which is psychologically analysed and copiously illustrated by examples from modern literature. The author's point of view which is found in the main chapter of the work, "The Psychology of Egotism," is somewhat as follows :

Consciousness is a fundamental property of living matter. The highest organisms are colonies only of very simple organisms (cells), which, by complex differentiations, bring it about that the colony as a whole can perform higher functions than the cells individually can. The compound or ego-consciousness of the colony is made up of the individual consciousnesses of the parts. The ego-consciousness is composed of an obscure, neglected portion which superintends the vital activities of the cells, the *cœnæsthesia*, and a luminous, preferred portion which observes and watches the work of the sensor nerves and the voluntary muscular life. This luminous consciousness makes the discovery that acts of will precede voluntary motions: it arrives at the assumption of causality. It remarks that the incitations of the senses do not have a cause inherent in itself. It is constrained, therefore, to displace the cause whose assumption it cannot dispense with, to some other place, and is thus necessarily first led to the conception of the non-ego and then to the development of this non-ego into the general phenomenon of the world. In men of normal nervous constitutions, in this development, the ego falls back of the non-ego, and pictures of the outer world occupy the greatest part of consciousness. In degenerate or abnormal persons, on the contrary, the sensor nerves are imperfect conductors and the centres of perception in the brain are heavy and obtuse; these, with weakness of will and the incapacity thus conditioned of attention, added to nervous, irregular, and violent physiological processes in the cells, are the organic foundations on which *Ichsucht* or egotism rises.

As the result of organic defects, the egotist does not know, does not comprehend, the world-phenomenon. The consequence is, lack of interest and sympathy and an incapacity to adapt himself to nature and humanity. Lack of feeling and incapacity of adaptation, frequently accompanied by aberrations of the natural instincts and by fixed ideas, make the egotist a foe of society. He is a moral lunatic, a criminal, a pessimist, an anarchist, a hater of humanity, either in his thought and emotions, or in his deeds. The battle against the misanthropic egotist, his elimination from the body of society, is a necessary function of the social organisation, and if society is incapable of accomplishing its duty in this respect, it is a sign of decreasing vital power or of a diseased condition. Toleration, or what is worse, admiration, of the theorising or acting egotist, indicates that the kidneys of the social organism are not performing their functions, that society itself is afflicted with a kind of social Bright's disease. (Pp. 1-42.)

Nordau is most successful in his psychiatric analysis of the French Parnassians and Diabolists (pp. 43-86), the Decadents and *Æstheticists* (pp. 87-152); less

successful is he in his treatment of the poet and the philosopher of egotism, Ibsen and Frederick Nietzsche (pp. 153-357), although even here his criticisms are worthy of attention. Owing to the extent of his discussions, it is impossible to give in a brief space anything like an exact idea of the results of Nordau's analysis. But a few words with regard to Ibsen will indicate his chief conclusions.

According to Nordau, Ibsen is not a full-fledged specimen of psychosis, but only an inhabitant of the border-lands, a *mattoïd*, who as a poet possesses no other genius than the technical virtuosity of fitting his productions to the stage. In addition to the stigmata of egotism are also to be found in this man, marks of a pathological mysticism; but upon the whole he must be classed among the egotists and not among the mysticists.

In the first place, owing to his defective nervous constitution, Ibsen has only very imperfectly comprehended the external world, and deserves, therefore, by no means the title of realist. Nor can anything like a scientific foundation for his dramas be admitted, although superficial critics have asserted such. Furthermore, the material which he derives from the outer order of things is not properly digested; he is wanting in clearness concerning his own feelings and thought, and lacks correct judgments of the external world. Comparison of his various works discloses a striking poverty of thought. The flow of his thoughts often halts, and in such extremities obscure, apparently profound, but in reality nonsensical circumlocutions are resorted to. The religious impressions of his youth are retained, but are not harmonised with his new sphere of thought. Although he puts himself up as a free-thinker, three religious notions constantly enter his thoughts and act like fixed ideas: heredity, sin, confession, and self-sacrifice or redemption. He is also often guilty of a nonsensical symbolism. As he has not correctly comprehended and judged the world, but is a strongly emotional and impulsive nature, he is in a constant state of revolt against everything that exists. He does not undertake any rational criticism of the existing order of things; he does not show, for instance, what is bad or what might be made better: no, he simply casts upon it the one reproach that it exists. He is a theorising anarchist whose teachings teem with self-contradictions—"a malignant, misanthropic *Fasellhans*,"

C. U.

ERNST PLATNER UND KANT'S KRITIK DER REINEN VERNUNFT, MIT BESONDERER BERÜCKSICHTIGUNG VON TETENS UND AENESIDEMUS. By *Dr. Arthur Wreschner*.
Leipsic: C. E. M. Pfeffer. 1893. Price, 2 M., 50 Pf.

In 1889 the philosophical faculty of the University of Berlin proposed the question of Ernst Platner's scientific relation to Kant as the subject for a prize dissertation. The present treatise of Dr. Wreschner was one of those which this offer called forth. It includes also a special consideration of Tetens and Aenesidemus. Platner, says Dr. Wreschner, was not an original thinker, and, by his own confession, made no pretension to originality. He is rather to be regarded as an eclectic, something after the style of Leibnitz. He brought together from all quarters what